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MISSIONARY BAPTISTS

✿✿ NOT THE CHURCH OF GOD. ✿✿



By W. A. HAYNES.

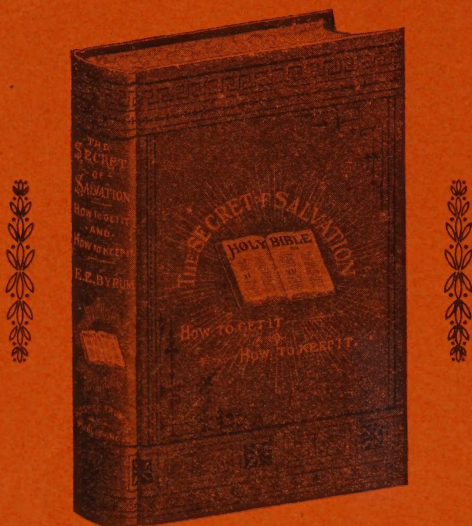


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Missionary Baptists Not the Church of God.



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MISSIONARY BAPTISTS NOT THE CHURCH OF GOD.



CHAPTER I.

BAPTISTS WEIGHED BY TRUTH AND FOUND
WANTING.

THE following is written for the benefit of honest souls who might or do think that it is obligatory on the part of the saved to unite with, and give their support to, some ecclesiastical order of man's invention. Therefore while we pay special attention to one particular religious faith, yet the truths contained herein are applicable to all who are in like errors. The institution that we shall weigh in the balance of truth to test its value, denominates itself "The Missionary Baptist Church." Having not long since had an investigation with one of its representative men, W. S. Roney, of Kentucky, I shall therefore bring forth some of the results of our investigation, adding other testimony when desired.

The first subject in question was whether or not the Missionary Baptist Church is scriptural in origin, history, doctrine, and practice.

It was found not to be Biblical in origin, or we could have readily procured some Biblical means by which to locate the place and exact time of its establishment. If it had been spiritual in origin it would have been provided with a name at the time of its organization, to designate it from every other institution, of whatever nature. If scriptural, its name was given by the author of the scriptures, would be Biblically recorded, and could be found by scriptural reference. The Bible having never undergone any change, will now give the exact name given the true church at its origin.

After failing to find anything in God's word to substantiate his proposition, he was compelled to resort to syllogisms as a last and only chance for support. Hear their pitiful plea.

"John was sent from God, was sent on a mission; hence he was a missionary. He baptized; therefore he was a baptist. Hence he was a Missionary Baptist. Jesus

Christ came from God, came on a mission; hence he was a missionary. John baptized him; therefore he was a Baptist. Hence he was made a Missionary Baptist."

Behold, ye nations, and wonder! The true Bible church was built by Christ, who took in the first members. But the Baptists have John setting up the kingdom of God, and taking Jesus Christ in. The "General Freewill Baptists" have just as good, if not a better, plea than the Missionaries. They might argue somewhat as follows:

Jesus was baptized and taught it to others; hence he was a Baptist. He came with a good and "*free will*" to every one, making a *general* atonement, excluding none; hence he was a "General Freewill Baptist,." Therefore he must have built that kind of church.

The following are just as true syllogisms as the one claimed by the Baptists.

Bro. A. was sent to Africa, was sent on a mission; hence he was a missionary. He doctored the sick, therefore was a doctor; hence he was a missionary doctor.

Bro. B. came from America, came on a

mission; hence he was a missionary. He was doctored by Bro. A.; therefore he was a doctor. Hence he was a Missionary Doctor. What sheer nonsense, yet this is the best proof that has ever been given for a Missionary Baptist Church.

ORIGIN OF THE BAPTISTS.

There are at present so many divisions among the Baptists that it will call for something more than the name to distinguish any particular society from all others. There are the General Baptists, Freewill Baptists, General Freewill Baptists, Primitive Baptists, Particular Baptists, Calvinistic Baptists, Holy Baptists, Missionary Baptists, German Baptists, Scotch Baptists, Seventh-day Baptists, and Six-principle Baptists.

The Missionary Baptists cannot trace their name back as far as the fifteenth century. They are at present so far deceived that they are trying to prove an unbroken succession from John the immerser up to our time. In their efforts to accomplish this they are forced to acknowledge the Novatians of the third century, also the Donatists, as links of their chain. D. B.

Ray says, "The Novatians possessed those peculiar marks, in all that is essential to church organization, which would now identify them with the Baptists."—*Bap. Suc.*, p. 328. The defenders of this sect are certainly pressed sore to find something to extricate themselves from their own pitfalls, when they claim such heretics as those already mentioned, as their brethren and preservers of their faith and doctrine.

But some of their number less credulous are able to behold the ridiculous position they are placed in by such claims. Here I will insert a quotation used by M. M. Good in his work, "The Church in History." From *The Watchman*, a leading Baptist journal, he quoted the following:

"We have never been able to feel much interest in the efforts to make out an unbroken succession of Baptist churches from the age of the apostles to the sixteenth century, since which time the history is tolerably clear. When we are told the Novatians, Donatists, and other ancient heretics were Baptists, we are compelled to think they did us not much credit; indeed, we are strongly of the opinion that persons hold-

ing like views would find it no easy matter to enter the fellowship of Baptists at this day. It has been said that ecclesiastical writers give prejudiced testimony, and that the church, after persecuting them to death, calumniated their memory. But theirs is the only testimony extant. If that be rejected, there is left a blank; and we are asked to believe that certain unknown people were Baptists.

* * * * *

“The Baptist denomination as it exists in Europe and America is one of the children of the Reformation. When the yoke of Rome was broken, attempts were made to rid the churches of the human inventions by which Christianity had become so obscured and distorted. Some removed less and some removed more of these accretions. The Baptists *originated* in a purposed rejection of all doctrines and rites that lacked the authority of Holy Scripture, while other *reformed* bodies retained more or less of them. Thus arose ‘the variations of Protestantism,’ and the *separate* attitude of the Baptists.”

This is an honest represnetation of facts,

and shows with a spirit of truthfulness, that the Baptists are but one of the "reformed bodies" that "arose" in the sixteenth century and "assumed a separate attitude during the *variations* of Protestantism;" and "is but one of the children of the Reformation." Knowing this, why do Baptists generally claim a superiority over other sects of recent origin?

Ray says, "A succession of the Novatians, or the true church, has continued down to the Reformation."—*Bap. Suc.*, p. 17.

The Christian Review (Baptist), January, 1855, p. 23, says, "We know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist, from the time of the apostles down to our time." Here we behold honesty coming forward again in spite of the sectish spirit that pleads for an imaginary succession of this sect, and denouncing such a claim as "an assumption," and none "more arrogant."

Again, "No man can be in the church, or kingdom of Jesus Christ, who is not in that

kingdom which has the succession from the apostolic age.”—*Bap. Suc.*, p. 17.

The Baptist Jones says, “In tracing their continuity, the Baptists frankly confess that they encounter not a few difficulties.”—*The Bap.*, p. 57.

Ray says we cannot be in the kingdom of Christ without being in the succession. Jones says they have more than “a few difficulties” in proving a succession. Therefore the only logical deduction is that the Baptists have many difficulties in proving themselves in the kingdom, and this certainly is true from the schemes resorted to and the sophisticated reasonings used in preaching and discussion. We would advise them to forsake their Babel tower where there is so much confusion and uncertainty, and move over to Mount Zion, where a perpetual fire of knowledge burns a testimony of internal evidence upon all within her sacred walls.

Again, we read in reference to succession, “We only wonder that any, especially in these times, and in this country, and among professed Protestants, should be found to defend it.”—*Bap.*, p. 51.

“So far from the scriptures sustaining this theory of ‘uninterrupted succession,’ they show its utter futility.”—*Bap.*, pp. 47-48.

“We wonder not, then, that this theory of uninterrupted succession finds no real support in the writings of the ablest and best of the Christian Fathers. That, though often quoted in support of it, many of them—Tertullian, Jerome, Ambrose, Gregory, Nazianzen, Augustine, and others—repudiate it, all contending that succession of doctrine and of faith, of principle and spirit, is the only true succession. * * * Nor do we wonder that Luther, Melancthon, Calvin, and all the leading reformers should condemn it, that the Presbyterian Turretine, the Episcopalian Stillingfleet, and the great founder of Methodism, Wesley, as well as the Baptist Robinson should ridicule it: that Archbishop Whately should ridicule it too, pronounce it ‘absurd,’ and, in some of the conclusions to which it leads, even ‘impious.’ ”—*Bap.*, pp. 50-51.

It is not strange that Baptists have difficulties, and “not a few of them,” in tracing a succession, when the Bible “shows its

utter futility," and the best historians agree in pronouncing it "ridiculous" and "absurd," even reaching into the "impious."

It is no wonder then that they wax exceedingly warm in debate, as their only reliance is their vain imaginations, and they are generally so flighty that it gives them much exercise in trying to gather together their dreams that have departed from them. We agree with the Baptists in pronouncing the claims of their creed to an unbroken church succession to be "absurd," "ridiculous," and "impious;" and leave it for those who have time to spend upon absurdities and impieties, while we seek the truth in Christ.



CHAPTER II.

THE BAPTIST NAME, CLAIM, AND KINGDOM.

THE word *baptist* is from the Greek *baptistes*, meaning one who baptizes, and is therefore appropriately applied to all classes or societies who practice immersion as the only scriptural mode of baptism. As a drowning man will with a death-grip cling to a straw, just so will the Missionary Baptists when overflowed by the waters of truth, grab at a straw of history where the word *Baptist* is found, and if some one immersed his followers, and these are designated by some historian as "Baptists," the Missionaries shout at once, "That is us," "our succession," etc.; while the term is applicable to all immersers.

W. S. Roney referred to something near one hundred quotations from history, where the word *Baptist* was found, and said it was "us Missionaries"; but every quotation he gave meant the Freewill, General,

or Six-principle Baptists, as much as the Missionaries. The name *Baptist* or *immerser* was applied to the forerunner of Christ, to distinguish his office and him from other Johns. Roney said, "The name was given by inspiration in the beginning," and plead piteously for succession. If that were true, each succeeding link of this "unbroken succession" would certainly have had transmitted unto it the God-given name.

But says *The Baptist Flag* of July 1, 1897: "The word *Baptist* seems to have been lost for a long time during the dark ages. * * * You may notice, too, if you will, that they (Baptists) did not name themselves, but were named by their enemies because of their practice." Ray tells us the same.—*Bap. Suc.*, p. 20. If these three Baptists—Roney, Ray, and Wesson—are all truthful men, we understand that the Baptists being named by inspiration, and yet named by their enemies, God could but have inspired the Devil and his agents to name this sect. But this we will leave for them to settle among themselves. If their name was given by man, it cannot be

Christ's church; for his was named of the Father (Eph. 3:14, 15) and was never denominated Baptist.

BAPTIST CLAIMS.

Baptists claim that their church was organized and completed in that pertaining to laws and their execution, when Christ called unto him his disciples, in Luke 6:13-16. This was the year 31, and in 32, the year following, Christ declared unto his apostles that he would build his church. Matt. 16:18. It certainly had not yet been built. Therefore the Baptists are at least twelve months premature.

They claim the church and kingdom identical and that the kingdom had fully come before Christ's death. "In like manner the materials for the kingdom were first prepared by John; and Christ received his work, and in person set up the kingdom, completed the organization, before he dedicated it to its glorious work, by prayer and the shedding of his own blood."—*Ray, Text B. on Cam., p. 66.* "It (kingdom) was given, or delivered, to the disciples to execute its laws, on the night of his betrayal."—*Text B., p. 63.*

Jesus said to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke 22:29. Appoint—*diatithemi*—to put throughout. Therefore the covenant made to the disciples was that they should possess the kingdom throughout, even as Christ possessed it from the Father. Christ had the executive power from the Father (Matt. 12:18-20), which was the Father's Spirit upon him. So the Spirit was what appointed Christ unto his office of authority, and as it was with him so it was to be with the disciples.

Therefore they are commanded to tarry at Jerusalem for the promise of the Father, which is, to endue them with power from on high. Luke 24:49. As they are now, there are many points of doctrine they are not able to bear. Jno. 16:12. Christ must fulfill his mission, return to the Father, and send the Holy Spirit. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—Jno. 16:7. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (Jno. 16:13);

that is, he will lead you throughout the glorious truths and principles of the kingdom, as my Father has led me. You cannot understand now, "but ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8); for he is the promise of the Father. See Joel 2:28, 29; Acts 2:16, 17.

In the face of all these scriptures and many more that positively declare the fullness of knowledge, of doctrine, and of executive power not given before the outpouring of the Holy Spirit, where the believers received from Christ the appointed kingdom in all the power and glory that he had received from the Father, Baptists say, "All things were completed before Christ's death." The church was purchased by the blood of Christ (Acts 20:28), and it were ridiculous to state that he had purchased it unto himself and then transferred it to the disciples, before he had paid the price, or that his blood had bought the church, before his blood was shed.

THE BAPTIST KINGDOM.

Baptists say that when the word of God speaks of the kingdom of God, it literally

means the Missionary Baptist Church; and all outside the Baptist fraternity are outside the kingdom of God.

Roney, while contending for a literal kingdom, resorted to Matt. 23:13 as proof that his brethren were the literal kingdom, saying that it could not be shut up by Pharisees unless it was a literal kingdom. These Pharisees that shut up the kingdom of God were a superstitious sect, noted for their apparent sanctity of manners, which rendered them very popular. The greater part of the multitude espoused their interest, and the great were obliged oftentimes to court their favor, for fear of their artifice. This gave them the opportunity of gaining the highest offices, both in state and in priesthood, where they had great weight both in public and private affairs. They continued until the destruction of Jerusalem to enjoy the chief rooms in the Sanhedrim and the synagogue. They made the word of God of none effect by their traditions. Having great authority and influence, they blocked the way to real spirituality, by displaying their traditions, and apparent sanctity; and in this sense only was the king-

dom of heaven shut up against men.

The only way the Missionary Baptist kingdom can be closed against any one who desires to enter, is by the vote of a majority of its members to reject such an one. Any one acquainted with Baptist government knows this to be true. Therefore if the Baptist kingdom was the one shut up by Pharisees, it was by their hypocritical members, for no one else can keep one out of it.

The Baptists claim that they were the first in possession of the kingdom. Now the Almighty said unto the first possessors of the kingdom, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43. So if the Baptists were the first in the kingdom, they are left entirely out now. Is this not just what we have been telling them. As they were shut up by the Pharisees they could not come forth to show the fruit of the kingdom unto the world, therefore God gives the kingdom to another people, who bear its fruits of righteousness.

Baptists say one can be in God's family

and at the same time be outside of Christ's kingdom; "For," say they, "God the Father is head of the family, and Christ the Son is head of the church." This is a plea born of sophisticated reasoning. Baptists well know that God has many people outside their sect. Therefore they hit upon this scheme to get people to join, by teaching those who are already saved, that if they would be in the true kingdom, they must be taken through their sect doors.

The church is the body of Christ. Eph. 1:22, 23; Col. 1:18, 24. God's people are the body. 1 Cor. 12:27. God's people are the house, or church, of Christ. Heb. 3:6. And the house is the church of God. 1 Tim. 3:15. Hence we are informed by inspiration that the church is God's and it is Christ's. We are Christ's and Christ is God's.

It was prophesied of Christ: "He shall build the temple [church] of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne: and the counsel of peace shall be between them [Father and Son] both."—Zech. 6:13. Christ built

his church (Matt. 16:18); and yet it was built by the Father. Heb. 11:10. The glorious intelligence is imparted unto us, that every enterprise undertaken by the Son, is but a manifestation of the Father's power and glory. In Christ "dwelleth all the fullness of the Godhead bodily [entire]."—Col. 2:9; 1:19. Therefore in Christ is embodied every characteristic and authority original with the Father. Having learned that the church is the Father's as it is the Son's, we shall now prove that the family is Christ's as it is the Father's.

Jesus Christ is repeatedly denominated "the only begotten of the Father," and "the only begotten Son." If he is the "only begotten," who else can be begotten of the Father? What meaneth this? Some contend that he was the Son of God because of his being conceived by the Holy Ghost, quoting Luke 1:35. If his material part was so organized by the direct operation of the Holy Spirit, as to need no intervention of any natural law, it becomes proper to speak of him as the Son of God for that cause. Yet the specific construction is that he being brought into this nat-

ural world by a supernatural means, is infallibly proved to be God's Son in the highest sense.

Again it is claimed that his appointment to office constituted his sonship, citing Jno. 10:36. But Paul says, "God sent forth his Son."—Gal. 4:4. Therefore he was the Son before filling his office on earth.

Others say he was the Son of God because of his resurrection, citing Acts 13:33. But again, Paul gives us a clear exposition of this scripture. See Rom. 1:4. He lets us know that the resurrection was to, and did in all fair minds, settle his sonship with God—not to constitute him Son, but to prove such to be.

Some think him the only Son because he is heir of all things. Heb. 1:3-5. But he is the heir because of his sonship; as sonship must always precede heirship.

Christ existed before the world (Jno. 17:5) in possession of divine attributes. He is the Son of God because the Father communicated to him his glory and perfection. "The communication of the divine essence by the Father is the generation of the Son."

As the Father has never by generation communicated his divine essence to any other, he is therefore the only begotten of the Father; and "as the Father hath life in himself, so hath he given to the Son to have life in himself."—Jno. 5:26. He is the Father's Counselor. Isa. 11:2. We have access to the environments of divine power only through Christ. In him is the life of the Father, only to be received by us through virtue of the Only Begotten. Through him we are born of God. He, being the author of our faith, stands at the head of our relationship with divine authority. Therefore he is the head of the family, and the family, being the body of believers, constitutes the body of Christ, which is the church, as already proved.

The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17. No one can be a child of God without possessing these elements. These elements cannot be possessed until the entrance into the kingdom that they constitute. Therefore no one can be born of God without being in the kingdom and church of Christ.

Praise God! The banner of truth is unfurled and is floating in the breeze of everlasting glory. We behold the banners of sectism twirling in the dust of shame, and hasten to the summit of perfect rest, unity, and sweet fellowship, where, as far as sectism is concerned, we have drunk the waters of Lethe. Forgetting her sin, we are ever enfolded in the sweet embrace of purest environment.



CHAPTER III.

CAN WE FALL?

BAPTISTS teach, yet I am convinced that but few really believe it, that when one is converted to God he is in a position where there is no possibility of falling. They tell us: "As to the doctrine of final perseverance, it seems exceedingly clear and simple, if only we look at it in immediate connection with Christ himself: he is the life and center of all doctrine; we must make him our point of view. It then becomes a question of Christ's final perseverance, not ours."

True, Christ is "all and in all," and if he be lost all is gone. Jesus, the wisdom and power of God, dwells in the hearts of the saved, by faith and obedience. Eph. 3:17. And his perseverance or steadfastness is ours as long as he remains in our hearts. But he dwelling there through faith and obedience, unbelief and disobedience, will cause him to forsake the defiled temple. We read in

Matt. 10:22, "But he that endureth to the end shall be saved." The Emphatic Diaglott renders it, "Persevering to the end, the same shall be saved." As we are steadfast in keeping God's commandments, and walking in the light, just so is he steadfast or unchangeable toward us in keeping us from falling.

But say they, "Jesus is able to save to the uttermost (Heb. 7:25); surely this is final perseverance." Indeed, Jesus is able, and does save to the uttermost. Some translations render it "completely," which is correct. Being saved completely, we are saved both soul and body, and that from all sin, "if we walk in the light, as he is in the light."—1 Jno. 1:7.

"Uttermost salvation," they say, "is eternal, unchangeable, and never to be exceeded." Yet I can prove that few if any of them believe what they claim. Listen when either preacher or layman prays. Unless apprised of your object, they will almost invariably in concluding their prayers, use words equivalent to the following: "When done with us below, save us in heaven," or, "in thy upper and better kingdom." Ask

them what prayer is, and they will answer, "It is the desire of the heart." Therefore their hearts desire something that their mouth says cannot be. If they have the uttermost salvation, why do they expect and pray for a better salvation after death?

There are many Baptists who say they are saved. Ask them what they are saved from: if it is sin. They answer, "No, we are not saved from sin until death." I ask, What else did Christ come to save us from, except sin?

They tell us that they receive eternal life, and that such has no end and cannot cease, citing Jno. 10:28. Their premise is correct, but their conclusion is very erroneous. He that hath the Son hath eternal life; because this life is in the Son. 1 Jno. 5:11, 12. If the Son is eternal, truly the life is eternal; but is it right to conclude because Christ the eternal life never ceases, that we are forever in possession of it?

But say they, "He is with us even unto the end." Matt. 28:19, 20. With whom? With those who 'teach and observe all things whatsoever he has commanded.'

But says the objector, "The Comforter

or Holy Spirit is to abide forever (Jno. 14:16); therefore we cannot fail." Comforter abides forever with whom? With those who are obedient. Acts 5:32.

They quote Jno. 10:28 again, saying, "If aught could touch the feeblest of God's flock, he could not be said to have all power. Jesus Christ says, 'My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life; and they shall never perish; neither shall any [man, Devil, or any one else] pluck them out of my hand.' This most assuredly is final perseverance." This same passage overthrows the very theory it is taken to establish; for none are reckoned as Christ's sheep except those who follow him, for Jesus says, "They follow me." We get into the sheep-fold (church) through Christ the door, and that by forsaking sin. No one can be in this fold and commit sin; for his sheep follow him, "who did no sin, neither was guile found in his mouth."—1 Pet. 2:22. Just as long as a man follows Jesus without sin (and none can follow him with sin), he is in the fold and belongs to the flock. But the moment he rebels by sin-

ning, he is no longer a sheep of the flock of Christ; for they follow him. Then where is he? He is separate from the body, and cast out of the fold; not by man, for no man is able to pluck them out; not by the Devil, for God has all power: so let the Word answer.

“I am the true vine, and my Father is the husbandman. Every branch *in me* that beareth not fruit he taketh away.”—Jno. 15:1, 2. The vine and the branch in this passage are identical with the sheep and fold in the other. A man cannot be in the fold without being grafted into the vine, Christ; and if grafted into the vine he is in the fold. Jesus says, “Every branch in me.” No man can be in Christ and not be saved. “If any man be in Christ, he is a new creature.”—2 Cor. 5:17. “Whosoever abideth in him sinneth not.”—1 Jno. 3:6. And to say, “Once in the fold or vine, always there,” without continuing to bear fruit of a sinless life, is making Christ a liar.

When the branch in Christ becomes unfruitful, he says, it is taken away by none other than husbandmen of Almighty power. W. S. Roney says, “These unfruitful

branches were just water sprouts, or suckers, sticking on the outside." But Christ says they were in him until becoming unfruitful. Woe unto thee, O vain man, if thy soul is turned as far from God in that great morning, as thou hast missed the truth. Thou hast made the Son of God a liar, in trying to uphold thy sect. Repent in sackcloth and ashes, and peradventure God will forgive.

But says he, "It is impossible for one who forms a part of Christ's body to perish." "They too are written in the book of the slain Lamb, and nothing can obliterate that writing."

Let us notice. The body of Christ is the church (Eph. 1:22, 23), and the church is the house of God (1 Tim. 3:15), and the people of God are the house. How long are we the house? Just as long as we "hold fast the confidence and rejoicing," or bear fruit to God's glory. It is true that nothing can obliterate our name against God's will, but the great Omnipotent possesses the same power he did when he said to Moses, "Whosoever hath sinned against me, him will I blot out of my

book.”—Ex. 32:33. The same hand that writes the name in the book of life can and does erase it as soon as we transgress his law by committing sin; for sin separates us from God. Isa. 59:1, 2. By becoming negligent, and not looking diligently regarding our deportment and the glory of Christ, we fall from the grace of God. Heb. 12:15. Emphatic Diaglott.

Says the perverter of truth, “Salvation is of the Lord; it is free, unconditional, everlasting salvation.” Salvation is free if we meet the demands requisite for the same. But there are conditions to meet in obtaining it, and requirements to comply with to retain it. The first conditions are, To confess and forsake sin (1 Jno. 1:9; Prov. 28:13), that we may obtain mercy. Then he is the “author of eternal salvation unto all them that obey him.”—Heb. 5:9. If we obey, it is ours; if not, we lose it. If we persevere to the end, it is “final perseverance:” but by committing sin, becoming unfruitful, we are taken away and our name blotted out because we would not meet the conditions; hence, no final perseverance. While we are obedient

Jesus dwells in our heart. He being the eternal life, while we have him we also have eternal life. But by sin we are separated from God and taken away from the vine, Christ. We are then left desolate. Jesus, the eternal life, still exists, but we do not possess it. To obey is life eternal; but the neglecters of the same receive a just recompense of reward, even eternal banishment from all that pertains to joy, peace, and purity—the penalty following breaking the law of heaven.

Degenerating from the word of God and adhering to fables that please the carnal mind, joining the hosts of Satan and his apostate churches, has caused this universal backsliding in heart from the truth, until the nonprofessing world has lost to a great degree, faith and confidence in the works of Christ, and the desire to gain the present joys of eternal life.

I warn all of the fact, that there is no error so calculated to sear the conscience of hypocritical and cold professors as the theory, "Once in grace always in grace," unless the soul is preserved each moment by strict obedience to the legislation of heaven.

CHAPTER IV.

AN AWFUL DILEMMA.

BAPTISTS say their authority consists of their being in possession of the keys of the kingdom; that as Christ invested the church with power to take in and turn out, they still hold the right; whatever they accept on earth will be accepted in heaven, and what they reject on earth will be rejected by Christ in heaven.

Roney says, "No one can properly get into the Baptist kingdom without first being in God's family." The word *properly* is used to play upon for the purpose of deceiving unsuspecting minds. I asked him if there was more than one way of getting into the kingdom of God. His answer was, "There is but one." He was asked, "Is that 'one way' a proper or an improper way of getting in?" "The proper way," he answered. Then there is no improper way, and but one way, of entering the true kingdom. The Baptists desire all to un-

derstand that to get into their kingdom one must first be born of God. And as they are well aware of the fact that many sinners are taken into their fold, to still make people think they are "the kingdom," they have to play upon the word *properly*, as an acknowledgment that there are those whom they take in that are not regenerated. This, their own argument, proves them not to be the kingdom of God.

If they were the true kingdom, no one could, according to their teaching, get into their ranks without being born again. So we will take them at their own proposition, and plainly declare that there is not, nor can there be, any one in the kingdom of God who is not in his family.

A man comes to be initiated into the Baptist sect. He is taken in; therefore he must have been a child of God. They have the keys. They give him liberty here; he will have liberty in heaven. But as time moves on, he becomes unruly, is tried by ecclesiastical authority, and turned out of the Baptist kingdom. They have loosed him once for heaven, now they bind him for hell. If the Baptists are the kingdom

of God, and they reject him, he has no show of heaven. But he was born of God or he could not have gotten into their kingdom, and as he cannot fall from grace, he surely will not go to hell, for God's people do not go there. Therefore the poor wanderer is shut out of heaven and will not be admitted into hell. Where will he go? Baptists will have to go into partnership with the Romanist and build an addition to purgatory for the benefit of their excommunicants.

THE KEYS

are to be understood to represent the Word, revealing the promises and mercies of God; and the Spirit, that unfolds the truth. These two together were given by the Lord to unlock or reveal the mysteries of the kingdom and show us the entrance into it. The only way we loose or bind is by executing the written judgments. Ps. 149:5-9. All who accept and obey the Word preached are loosed by the Spirit from their sins. All who reject, receive it as a savor of death unto death, and are bound in shame and remorse.

BAPTISTS EXPELLING AND REINSTATING.

When the Baptists expel a member, they say he is not fallen from grace, but has become "indifferent and unfruitful." Should he ever desire to be restored, the church that expels him, restores him again to fellowship. Roney says, "Grace has nothing to do with the restoration of a disobedient member. All he gets when being received or after he is restored, is fellowship." According to Baptist teaching they receive into their fellowship an ungodly individual who was not worthy of their fellowship: and therefore they turn him out. But after a while they receive him again without any more grace than he had when expelled. If said person was in fellowship with God (and they say he was, for he was born of God), Baptists ought not to turn him out; for in so doing they turn God's people out of his own kingdom: and the keys were not given to be used after this fashion.

If they tell us that the person expelled was not in fellowship with God, for which reason they put him out; therefore we answer, He was in the Devil's kingdom, and

when they restore such an one to fellowship, he receives no grace more than he did have when put out. Hence they must acknowledge that they fellowship devils, which things God's people cannot do.

BAPTISTS A SECT.

This truth they will all acknowledge, as far as I know. The true church being the "body of Christ" (Eph. 1:22, 23; Col. 1:18, 24), it must necessarily include all of Christ's members; therefore any institution that does not include all of God's people is not his church, and is in consequence a sect.

Roney says, "The church is called a sect by inspiration," citing Acts 28:22. Baptists are great for inspiration to prove their position, and if God fails to inspire they will take the inspiration of the Devil just as quick as in this case. It was the Devil that inspired these unbelieving Jews to call God's church a sect. Acts 28:17-22. Any who might have thought the church a sect, should have known better after hearing Satan call it that. Instead of taking his words for proof of anything, we should always doubt it because he said so.

Jesus opens the door of his own church. Isa. 22:22; Rev. 3:7. Baptists open the doors of their sect; Christ does not. Members are born into the true church (Ps. 87:6). People are voted into the Baptist sect.

The church of God has but one door; the Baptist sect has more than one door. I have heard more than one Baptist preacher in calling for joiners, say, "We will open the doors of the church for all who desire to join by letter or baptism." The true church having but one door, Christ, all who enter it are "new creatures" (creations—Emphatic Diaglott) and are righteous. But we know not how to understand the Baptists with their plurality of doors; unless they have one to receive the truly saved, and another to receive the ungodly or "tares," that we shall hear of in the following topic.

* TARES IN THE BAPTIST CHURCH.

Roney says, "The Devil has sown tares in the Baptist church," citing Matt. 3:24-30. But Satan has never sown tares in the church of God. In Christ's parable the good seed sown was the gospel truths sown

by himself, and manifestly displayed in the lives of the receivers, constituting them the "children of the kingdom." In other words, the good seed was the true followers of Christ, or his church, planted by his own gracious hand, in the apostolic age. "While men slept," refers to those who should have been watching and caring for the precious truth and God's cause. "Became sleepy," and as spiritual sleep overtook the professed teachers of the gospel, the Devil came in during the time that we denominate the dark ages or spiritual night, while the nations were slumbering upon the dregs of carnal security, and sowed the tares, or false churches and false doctrines. The good seed and the bad were all sown in one field; therefore the Baptists jump at a conclusion and call the field the church. This Roney did. But the Son of God says, "The field is the world," and not the church. Matt. 13:38. While the true church and false ones all grow in the one field or world, neither one is in the other. Praise the Lord!

That the Baptists have tares, we have not denied, nor do we yet deny. In this we

shall not oppose them. A tare is certainly not a true believer in Christ, but is an unbeliever in those practical principles that regenerate and keep the soul. As the Baptists have tares, they have unbelievers, and all true men and women who are members of the Baptist sect are yoked together with them.

God says, "Be ye not unequally yoked together with unbelievers."—2 Cor. 6:14. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."—Ver. 17. "And I heard another voice from heaven, saying, Come out of her, my people." God help all honest souls to step out of this and all other sects, and abide in Christ alone. Amen.



CHAPTER V.

BAPTIST COMMUNION.

THE doctrine of close communion is to the Baptists a cherished idol. They pet it and eulogize it as one of the most prominent characteristics of a true church. By close communion is meant the communing with none but the members of a particular sect.

Roney says, "The reason there were but the twelve at the first communion, or Lord's supper, was because none others were baptized." We proved to him that the seventy chosen ones certainly had been baptized. Then he jumped to another bog, declaring that they had been baptized, but not taken into the church. We proved that they were ordained and sent to preach, possessing the same commission as the twelve. We asked him if Baptists send out preachers whom they ordain and yet are not members of their church? His reply was: "My son (the term he used in addressing me, as he was much the older of the two), do you

know that the Missionary Baptist Church was the author of open communion? It was instituted by our church, and cast aside years ago as a heresy."

D. B. Ray says, "The Baptists may be considered as the only Christian society which has preserved pure the doctrines of the gospel through all ages from the apostles."—*Bap. Suc.*, p. 104.

To a Baptist there is no greater heresy than what is termed "open communion." According to their own testimony, they have been the author of one of the greatest heresies ever extant. In the face of all this they tell us they are the only people who have preserved pure the doctrines of the gospel. I suppose that during the years they had open communion preserved, was the time that they let close communion go unprotected and unpreserved, which accounts for its having been overcome and destroyed to the extent that God's people see it no more. If close communion was practiced by the primitive church and preserved by a Baptist succession, why was it that Baptists lost sight of the true doctrine and laid hold of such a heresy as they claim

open communion to be. The legs of the lame are not yet healed; they are still unequal.

The God whom we serve has no pets in his family. He will not "provoke his children to anger" by inviting some to his table and casting others away. By "examining ourselves" we are made conscious whether or not we are worthy to eat at the Father's table. Our conscience, with the Word, being our judge as to our fitness for this ordinance, we are still eating at Father's table, although the Baptists say we shall not. Praise God! Father's family is one, and his table free to all his children, or to those who have been able to "discern the Lord's body" (church). No one can discern the body of Christ and at the same time plead for or belong to a sect. Christ's body, or church, is not divided, and any one who thinks divided Christendom or even one division of modern churchism to be the whole or even a part of the body of Christ, does not discern his body: and any table that rejects any of God's children is the table of a sect, and not the Lord's table in his church.

CHAPTER VI.

BAPTIST IDEA OF A CHRISTIAN LIFE.

TO observe the lives of most Baptists, and especially to hear their preachers talk, one could scarcely determine what idea the Baptists have of a godly life, or, in other words, what it takes in their mind to constitute a Christian.

They say they believe in regeneration and Bible sanctification, but ask them if either one or both of these saves them from sin. They answer, "No one is saved from committing sin." Quote to them 1 Jno. 3:9, and they reply, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," telling us that the soul or spirit is all that is born of God, and it lives without sin, while the old body, or flesh, sins all the time.

Such doctrine is inspired, but not of God; for our bodies are the temples of the Holy Spirit (1 Cor. 3:16; 6:19, 20), which temple is holy. "He that committeth sin is

of the Devil.”—1 Jno. 3:8. If the soul that is born of God cannot sin, and the body does sin; then it is the body that is of the Devil and not the soul. The Baptists say all of our bodies do sin. Then inasmuch as our bodies are the temple of God, God has gone into partnership with the Devil, and just rented one of his (the Devil’s) houses for his (God’s) purpose. Shall we not rather believe God, instead of man’s absurd dreams of falsehood? Cannot the Omnipotent One who inhabiteth eternity and weigheth the mountains, secure for himself a habitation without Satanic assistance?

It must be understood by every rational mind that the members of our bodies are but instrumentalities used or propelled by some unseen agent, and that the members are not responsible for sin any more than the sword is responsible for piercing the heart when driven by some human power. But we shall now prove that there is more of a man purified than the soul.

THE MIND

is not the soul, and yet it is one of the prime factors in the construction of man.

We are to be transformed and have our minds renewed. Rom. 12:2; Eph. 4:23. Our minds are pure (2 Pet. 3:1), and kept through Jesus Christ. Phil. 4:7.

OUR HEARTS

are pure. Matt. 5:8; 1 Tim. 1:5; 2 Tim. 2:22. Therefore we love the Lord with all their strength. Matt. 22:37. Our hearts are good (Luke 8:15), because God has sent forth his Spirit into them. Gal. 4:6. Our hearts are established unblamable in holiness (1 Thess. 3:13), because we do the will of God from the heart. Eph. 6:6. "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."—Mark 7:21-23. Brethren, "doth a fountain send forth at the same place sweet water and bitter?"—Jas. 3:11. When the heart or fountainhead of man's existence is purified, the issuing stream will not swell with sin, nor will there be seen upon its surface the scum or filth of any unholiness; but sweet and holy influences

arising will cause the soul to aspire to the grand and noble environments of eternal praise and glory.

OUR EYE

has been divested of its beam and mote (Matt. 7:5) and is single to the glory of God. Matt. 6:22. Being anointed with eye-salve (Rev. 3:18), our eyes are healed of all spiritual disease, until we behold only God's glory, and look straight ahead. Prov. 4:25.

OUR HANDS

we have cleansed (Jas. 4:8), and they are holy. 1 Tim. 2:8.

OUR FEET

are shod with the preparation (readiness) of the gospel. Eph. 6:15. Therefore they are straight feet (Ezek. 1:7) and can make and walk in straight paths. Heb. 12:13. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and

SOUL AND BODY

be preserved blameless unto [not after] the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." —1 Thess. 5:23, 24. Let us remember that all the saved in Christ are pure in soul,

mind, heart, eyes, hands, feet, spirit, and body. Take these away from man, leaving the remainder to sin, what has the Devil left? He has nothing but a bruised head under our feet. Rom. 16:20. Praise our God forever and ever!

As it is only by the outward manifestations of the physical members that the internal characteristics of the purified soul are made visible, it is in the order of the eternal plan for us to "present our members bound to righteousness for sanctification."—Rom. 6:19. Emphatic Diaglott. "Nor present your members to sin, as instruments of iniquity; but present yourselves to God, as if alive from the dead, and your members to God, as instruments of righteousness."—Rom. 6:13. Emphatic Diaglott.

Roney says, "Paul's prayer in 1 Thess. 5:23 was never answered and never will be, and Paul knew when he prayed that it would not be accomplished, but would have been, like the people who prayed for Peter, astonished, had his prayer been answered." Oh, what shame thrown in the face of God's precious word; and that by one of the Baptists' ablest representatives. But thanks

be to God, their infidelity does not make the word of God of none effect. God has promised and he "will do it," and has done so for all the faithful. Praise his name!

Baptists teach us that the body is not adopted into God's family until the general resurrection; that it belongs to Satan while time lasts, and becomes God's by being immortalized. This position they are compelled to take in their defense of sin.

Ray says, "Baptists immerse, or bury, with Christ in baptism only those who profess to be dead to, or freed from sin."—*Bap. Suc.*, p. 20.

"We teach * * * the burial by baptism of those who are dead to, or freed from sin."—*Text B. on Cam.*

I desire to ask every Baptist preacher: When you baptize an individual, why do you not lay hold of the soul only and immerse it? for it is all you say is freed from sin, and you will not bury any one except they profess to be free from sin. Is the body not the part you bury? Does it profess to be sinless? If it does not, your actions belie your words. Be honest, and take your position where the honest world

can see consistency and not so many prevarications and contradictions of your own testimony.

Two men never disagree upon what they both know; it is always something supposed or guessed at that causes differences. That is what is the matter with the Baptists. Hardly any two of their representatives agree entirely. That is because they have not reached a plane of knowledge, but have been hitting around upon suppositions and sectish ideas. We will pray God to enable them as they hit around in the darkness, to break the painted windows of their conscience, permitting the light of truth to shine into their hearts, bringing the knowledge of the glory of God, that they may serve him with singleness of eye, purity of heart, and unity of mind.

Baptists are very loud in speech in reference to the literal and visible church of Christ. Roney pointing to his brethren, said, "These Baptists around me here that you see, are the kingdom or church of God." I looked and beheld twenty-two Baptist preachers, many of whom were like himself, polluting God's pure air by their

filthiness of tobacco-using. I saw no spirit; all I saw was those tobacco-stained bodies, and Roney said they were the church of God. If Baptist testimony amounts to anything, we are compelled to believe that the Devil owns the whole Baptist kingdom; for it is visible, being composed of visible men. These visible bodies commit sin, they say, and if they do, they are of the Devil, as already seen. Therefore all there is of the Baptist visible kingdom belongs to Satan. Understanding this, it is not to be wondered at when we find them fighting for sin, and against purity of conduct.

Roney, quoting 1 Tim. 1:15, declared that Paul had no reference to his past experience, but was up to the time of his death the "chief of sinners," or the leader of all sinners. Oh, for shame to hide in the fathomless depths of forgetfulness such heresy! Why cannot the professed world learn the glorious principles of the economy of grace—that where sin did once abound grace doth much more abound, through the power of a living Savior? Rom. 5:20, 21.

Roney says, citing Jas. 3:8, "The tongue

is part of the body, and no man can tame it; as it is set on fire of hell, the body cannot be pure." The reason the tongue is set on fire of hell is because the Devil sits upon a throne in the heart, where he can work the wires or issues of the heart that are joined to the tongue, and set the waters of folly boiling, and the tongue as a ladle only stirs the shameful contents of the heart, manifesting it to the world. It is true, no man can tame the tongue. But when God almighty extracts the fires of hell from the soul, it is not a difficult task for him to tame the tongue. As from the abundance of the heart the mouth speaketh, when the heart is tamed it holds the reins of the tongue, bringing it into perfect subjection, showing to the world a perfect man. Jas. 3:2.

Professor, your last moment is soon coming, eternity is approaching; the angel of death is hovering over you. If Jesus should appear, how would you feel? Forsake the power of sin, open your soul to heaven's truth; imbibe the heavenly purity of divine grace, and walk in the statutes of life without committing iniquity: and you shall

live. Down before the throne of humility, in the peaceful presence of Jehovah, you may receive purity of heart, and preparation for the great change that is coming.



CHAPTER VII.

THE CARNAL MIND.

BAPTISTS are generally great lovers of and on intimate terms with the old man Adam, or carnal mind. The old man, as all know, is very peevish, proud, stubborn, sinful, and filthy withal. Yet Baptists are great friends of his, humoring his whims, following his advice, and loving his association and entertainments more than the fellowship of "the saints in light." God's word commands us to be clean (2 Cor. 7: 1), and the new man with faithful spirit agrees with the Word and strives for the sweet influences of a purified heart and life. But the old man loves to chew tobacco (The new man never does.), delights in the "social glass," has an eye for the theater, circus, and festivity; his tongue is used in jesting, and his heart is bad insomuch that its contents foment when any one opposes him or his doctrine. He is very

religious as long as he can monopolize everything and be the general overseer. On Sunday he tells the children at Sunday-school to be merciful and love one another and everybody, and on Monday he beats his horses and cattle, scolds his wife, and drives a "sharp bargain" with an innocent unsuspecting neighbor, whom he says he loves as he does himself. The old man is anti-holiness. He cannot live without sin. (The new man does.)

When we preach against this old man, or "sin of the world," Baptists generally beg piteously for the old fellow, and wax exceedingly warm in their defense of this old murderer. They say he must not and cannot be killed until the resurrection. But the Son of God came to pluck him up (Matt. 15:13), and take him away. Jno. 1:29.

The old man reads the Bible and thinks he finds some support in Romans 7. He pleads, "When I would do good evil is present with me." The new man, with the mind that moved Paul to write, knows that the apostle was relating an experience under the law (verse 9), and spoke after the

manner of men, or as one would who had not received the full knowledge of Christ. Rom. 6:19. When he was minded to do that which was right, he found no help from the rigid Sinaitic code, which was only calculated to restrain the wickedness of the old man, and not to kill him outright. And when Paul would desire to lay off any of old Adam's works he was always present to oppose him. Paul's will was good, "but how to perform that which is good," he says, "I find not." The reason he could not find the holy way, was because the fountain for sin and uncleanness had not been opened in the house of David. Jesus had not come to save from sin. Matt. 1:21. This called forth an exclamation from all under the law: "O wretched man that I am! who shall deliver me from the body of this death?" Then looking for the Savior, they cry, "I thank God, through Jesus Christ our Lord."

The Lord well knew there would be sinful professors who would say Paul was relating his Christian experience, as a cloak or excuse for their ungodliness. Therefore he inspires Paul's mind and in the next

verse except one, the apostle pens the following, to prove that he had not spoken of his then present experience: "For the law of the Spirit of life in Christ Jesus hath made *me* free from the law of sin and death. For what the law [of Moses] could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:2, 3.

Praise God! Jesus Christ has come and pronounced upon the old man the condemnation of death. He must die. Therefore we are commanded to put him off. Eph. 4:22. If, as Baptists say, sin is not put off until death, God was certainly commanding us to die; but this plea bears its absurdity upon its own face. The Word says, "Lie not one to another, seeing that ye have put off the old man with his deeds."—Col. 3:9. Not only has our old man been "put off," but he has been crucified (Rom. 6:6); and we are made free from sin, and have our fruit unto holiness. Rom. 6:22.

Roney says, "There is not a church or congregation under heaven that is not carnally minded." "To be carnally minded is

death.”—Rom. 8:6. If he and the Word are both true, there is not a congregation on earth but what is in a dead or dying condition. But God’s church is a building of lively stones. 1 Pet. 2:5. Praise the Lord!

Let all be apprised of the fact, that where Jesus laid down his life is where we take it up; where he shed his blood is where we appropriate it. There can be no cleansing from sin only through Christ’s blood, and if it was all shed on earth, we receive its full efficacy here, and not in the next world. If our life is, as it should be, a monument upon which is engraven the death and obedience of Christ, our death will be a monument recording his life and glory.

The day of grace has come, and “on that day shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem, for cleansing from sin and for purification.”—Zech. 13:1. (*Isaac Leeser’s Translation.*) This stream of cleansing power is carrying our ransomed spirits to the realms of endless glory, from whence we look for the Savior, whom when we see, we shall be like him (1 Jno. 3:2); for “as he is, so are we in this world.”—1 Jno. 4:

17. Let us all live pure here, and Christ will take care of the future.



CHAPTER VIII.

BAPTISM.

BAPTISTS declare that nothing is valid baptism unless received from a Baptist, and through succession from John the dipper. We have already proved by Baptist testimony that it is presumption for them to say they can trace a church succession to John, and there is no less arrogance in trying to prove succession of baptism.

One of their historians says: "The Baptists holding * * * in accordance with the teachings of inspired men and of Christ himself, that the true succession is succession of principles, of spirit, of faith, and of works, maintain that the genuine representatives of the primitive Christians, the true successors of the apostles, are those who hold their doctrines, follow their example, tread in their footsteps; that it does not matter that there was once a time when one was not in the apostolic path, nor when

nor how he got into it. If he only be in it now, that is enough—he is their successor.”—*The Baptists*, p. 52. This is a true premise and utterly overthrows the idea of succession of baptism.

I asked, “Would the baptism of a reprobate Baptist be more valid than the immersion administered by a holy man of other persuasion?” To which Roney made reply, “The church is the agent by whose authority baptism is administered, and not the preacher.” How much does this better the matter? If the preacher was the only responsible one, only one soul would be involved in the matter, but Baptists have it that when reprobate preachers baptize individuals (and such is done), the whole Baptist body is guilty.

Jones says, “The first churches admitted to the Lord’s table only such as had been, upon profession of faith, baptized into their fellowship.”—*The Baptists*, p. 35. This shows the ignorance of sectarian teaching. They fail to understand what fellowship means, and of what it consists. Baptists teach that there is a Christian fellowship and church fellowship, which has not the

first support from divine authority. There is but one true fellowship, and that we have "with the Father, and with his Son Jesus Christ."—1 Jno. 1:3. The fellowship consists in the communion or affinity existing between persons possessing the same spirit. All who have fellowship or communion with God, have fellowship and communion with each other. This is God's fellowship, and there is none higher or better; in fact, there is none other spoken of in any sense in the gospel.

The Baptists mean by church fellowship, that when one receives their baptism and creed he is inducted into relationship with that particular sect. But there is the great mistake; such is not church fellowship, but is merely sect communion. All the pure in heart have all the fellowship there is with God and with each other.

Baptists teach that baptism is the door into the church. Ray says, "No man nor woman can be a member of that church against which the Savior promised that the gates of hell should never prevail, without immersion."—*Text B. on Cam.*, p. 253. The Word declares that Christ is the door of

the true church (Jno. 10:9), but Baptists themselves acknowledge they have some other door besides Christ. Hear them! "The believer hath in the present time, everlasting life, and as he is in possession of everlasting life before baptism, therefore he is freed from sin, and is a child of God, before baptism."—*Bap. Suc.*, pp. 205-6. Here they tell us that we are children of God before baptism, and not in the church until after baptism. We all know one must be in Christ to be a child of God. So Baptists give us to understand that we can enter Christ the true door, and yet be outside of their kingdom. This we know.

If we are saved before baptism and union with the Baptist society, and cannot fall from grace, we are just as safe without either as with both. So I advise all to stay out of the Baptist sect; for according to their own statements all who enter are born of God before taken in, and if such cannot miss heaven they are safe without mixing with sinning professors, which only retards their progress.

Baptists say, "As baptism is a church or-

dinance, none can administer it legally without authority from the church of Christ.”—*Text B. on Cam.*, p. 333. Anything cannot be a church ordinance unless practiced by the church. The Missionary Baptist society does not observe the ordinance of baptism, for the simple fact that they teach that we must observe it before we are taken into their fold, or before we become a church-member. But after becoming a member of the church we do not observe baptism. How can such consistently be termed a church ordinance? Missionary Baptist preachers administer immersion, but according to their own doctrine they never baptize a Missionary Baptist; for after an individual is immersed, he is not a member of the Baptist kingdom until after receiving the right hand of church fellowship.

Every one who becomes a church-member as taught in God’s word, becomes such by a spiritual birth and not by water baptism. It was prophesied, “And of Zion [church of God] it shall be said, This and that man was born [not baptized] in her: and the Highest himself shall establish her. The

Lord shall count, when he writeth up the people, that this man was born there.”—Ps. 87:5, 6. It would be well to note the beautiful characteristic of Christ and his church manifest in this scripture. Every member is born into it, by the generating influence of divine power, received through Christ, and therefore are all righteous. Isa. 60:21. Being members of Christ (Eph. 5:30), he the root (Rev. 22:16) being holy (Rom. 11:16), so also are the branches, or members.

Next we notice the Lord keeping an account of his own people, writing them up in the church register. Luke 10:20; Heb. 12:22, 23. I do not wonder that Baptist preachers are continually testifying to the world that they are sinners and cannot keep themselves free from contaminating influences; for behold them! undertaking to perform the part of God almighty, taking in members and looking after the record. They are so busily engaged in trying to play God’s part that they have forgotten that man’s part is to observe the command, “Keep thyself pure” (1 Tim. 5:22), and that the government of the church

is resting entirely upon the shoulders of the Son of God. Isa. 22:22; 9:6.

“For by [Greek—*in*] one Spirit we are all baptized into one body [church].”—1 Cor. 12:13. Here we have the spiritual birth spoken of again as the means of induction into the one church of Christ. But Baptists say this is water baptism that is referred to as being the power that puts us into the body. They say, “It is certain that Holy Spirit baptism is not referred to in this passage. If so, we would have the Holy Spirit both the administrator and the element. It should be remembered, that the scriptures nowhere represent the Holy Spirit as administrator of baptism of any kind.”—*Bap. Suc.*, p. 12.

Here they think they have made a point against the truth of becoming a church-member through the new birth. But here they mistake again. It is not the baptism of the Holy Spirit referred to, any more than water baptism; for the language, “*By* [or *in*] one spirit are we all baptized into one body,” can only mean that “in one spirit” of obedience to Biblical requirements, we receive the generating influence

from the Son divine that grafts us into the true vine, and in this one spirit we are all baptized or inducted into the family of God, which has already been proved to be the church, or body of Christ.

I glorify God that he has established his church and Word just as it is, and that we can find admittance into his kingdom without waiting for some sinner, perhaps a Baptist preacher (Baptists say they are all sinners.), to baptize us into Christ's holy church



CHAPTER IX.

A GROSS ERROR.

BAPTISTS reject the error generally maintained by the many religious sects, in reference to “church militant and church triumphant,” and say the church is not thus divided, but define it as “church local and church universal.”

D. L. Dagg, a popular Baptist theologian, says, “Church local is a body of believers organized according to the New Testament order [which order he thinks is a sect built by man, as we shall see]. Church universal is the whole company of those saved by Christ. Local churches [sects] possess external organization, and in this organization human agency is employed, and since every church [sect] on earth has probably one or more false professors in it, it may be objected, that if God had designed the churches to be free from false professors he would not have committed the management of them to fallible

men.”—*Ch. Order*, p. 98. Baptists give us to understand that God intended when he built his church to so arrange it as to accommodate false professors.

We have learned that Christ is the door of his church. Therefore no one can obtain admittance into the true church without getting in through Christ, in whom there is no sin. 1 Jno. 3:5. No one can be in the church without being in Christ. As the church is his body, none help to compose it except those who are members of Christ. If there are any false professors in the church, they are also in Christ. Oh, what shame and disgrace this sect throws into the face of the lovely Lamb of God!

Let us notice how much fallible man has to do in the management of the church of the living God. Jesus said he would build his church. Matt. 16:18. The apostles say it has been built. Eph. 2:20-22; 1 Pet. 2:5. Every organ is placed in by God himself. Eph. 4:11-13; 1 Cor. 12:1-13, 28. God takes people into the church. Acts 2:47; 1 Cor. 12:18. So man has no part in the management of the church, unless

he would assume the prerogative of God. Jesus gave himself to sanctify the church. Eph. 5:25, 26. God's people are the body, or church. 1 Cor. 12:27. Jesus is the vine, they are the branches (members). Jno. 15:1, 5. Jesus is holy (Heb. 7:26); and if Christ is holy, his every member is holy also. Rom. 11:16. As the saved of God are his church (Greek—*ecclesia*, congregation) it follows that companies of saved persons located in different places of the earth are indeed local churches, or congregations, in different geographical location, as the seven congregations of Asia, etc.; and these compose the universal church, with those in heaven. So we see but one church after all.

Roney says each local congregation is within itself the body of Christ. If so, each congregation has its separate head; and different heads would give different minds. This solves the mystery, I suppose, why one Baptist congregation is a stranger to the others in communion, acting so selfish with their own brethren.

Dagg says, "The members of a local church may be known by the record of

their names in the church-book.”—*Ch. Order*, p. 129. Here is our proof that he calls sects local churches, which are only known by their names on a sect register. But on the same page he says, “The church of the first-born are written in heaven, and no record on earth determines their membership; but it may be known by their fruits of righteousness.” Praise God! This last-named church is the one the saints of the Most High are in, and none other; who are written in heaven. Heb. 12:23. Then what use for another than “the church of the first-born”? He answers, “The universal church (or church of the first-born) is in progress of construction, and will be completed at the end of time.”—*Ch. Order*, p. 137.

He says Christ’s church is not complete. So Jesus made a mistake and did not build a perfect church, and man undertakes the business, and furnishes what Christ failed to do. What does God say? “Christ as a Son over his own house, whose house are we [saints].”—Heb. 3:6. “The house of God, which is the church of the living God, the pillar and ground of the truth.”—1

Tim. 3:15. "And ye [saints, house, or church of God] are [present tense] complete in him."—Col. 2:10. It is not the great number of persons admitted into the church that makes it complete, nor does a less number make it less complete. As our physical members are but the instrumentalities of our real body, and are the means by which we are to determine the perfect character of the man; just so we are the members or instrumentalities of the body of Christ. And when he caused to flow through the members the divine circulation of heavenly potency manifestly displaying the characteristics of the eternal Head by observing the law and ordinances as instituted by divine authority, the body, or church, was perfect and complete in him.

The time may be when there will be more who have entered the fold, but they will not make the church more complete; as their entrance will only give them the privilege of enjoying the light and glory of the already perfect church. Such will not make the light brighter, nor the glory more radiant, nor will it make the laws more perfect; but is merely admitting more

communicants to the already perfect plane of fellowship and communion.

Should the objector ask the question whether the diminishing of the number of physical members would not alter the body as to its being complete, we answer that such is not logical in reference to the church; for since her establishment not one office has been removed, nor will there ever be, nor is there any to be added thereto. Therefore if her offices have ever been filled, now are filled, and ever will be filled, it is a complete organization, which upsets another false dream. "What is the chaff to the wheat? saith the Lord."

Again, Dagg says, "The subjects of Christ's reign are divided into two classes, the obedient and the disobedient. The obedient subjects are the same persons that compose the church universal."—*P. 139*. So that leaves the disobedient for those who are known by a sect register: and "they [the disobedient] that depart from me shall be written in the earth, because they have forsaken the Lord."—*Jer. 17:13*.

On page 143 he says, "Membership in the church universal is determined by God

himself; the infallible judge determines the membership in the great *ecclesia* (true church), but fallible men admit to membership in local churches (Baptist congregations); hence a corrupt element finds entrance into local churches, and because of it they (Baptist congregations) are not strictly homogeneous with the universal spiritual church." Here the Baptists say plainly that God manages the great *ecclesia*, or true church, all of whom are written in heaven. But man rules Baptist congregations, and this is the reason they are corrupt, and are not homogeneous with, or of the same nature as, the church that Christ built. The difference in the nature of the Baptist sect and the true church with which it is not homogeneous, is that the former is a carnal construction of man, while the latter is the bride of Christ purchased by his own blood.

As Baptists acknowledge that man rules their congregations, and that they are corrupt, and of a different nature than that of the church of God, may God help all honest souls to see the enormous sin of supporting institutions of man's corrup-

tions, and enable them to come out of such confusion and abide with the “saints in light.”



CHAPTER X.

CONCLUDING REMARKS.

RONEY says, "The reason Baptists do not observe the ordinance of feet-washing (Jno. 13:1-17) is because it is not essential to salvation." He said, "We must have salvation before joining, but believe it in God's order to unite with our church." When asked whether he believed he would get to heaven without doing what he knew he ought to do, he said, "No." The Lord says we "ought to wash one another's feet," and gives us a positive command to come out from among the disobedient unbelievers, and be separate. 2 Cor. 6:14-17. But they put "darkness for light and light for darkness;" doing what God positively forbids, and leaving undone what he says we ought to do.

When referred to the command of the Lord in Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14, and reprimanded for his filthiness of tobacco-

using, Roney said, "I would just as soon use tobacco as to have this kissing in mine;" and his ministerial brethren shouted, "Amen, amen." By this we understood that Baptists would just as soon use the "filthy weed" as to keep God's holy word, and here they give correct testimony again.

Baptists teach that Christ is the personal corner-stone and literal head of the church, when contending that the church was perfected before Pentecost. Roney asked, "How could the church be completed when Christ the personal corner-stone and literal head was in heaven? Without these a church could not exist." We answer, "If a church could not exist without these, when Christ the personal foundation and literal head ascended to heaven the Missionary Baptist Church was left without foundation or head, and such a structure is this institution of man."

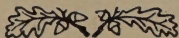
Failing to bring any word to his support, Roney resorted to a little pleasantry in his last affirmative, as follows, "Brethren, behold that great ship on the wide sea of time, with her banners unfurled, bearing

into yonder port? That is the Methodist ship. Behold another great vessel, even newer than the first, with her variegated colors, by the side of the former; that is the Presbyterian ship. Behold again. I see a third vessel: her banners may be somewhat worn from long use, but she has stood the storm for ages and ages, and will soon anchor in yonder port. That vessel is the old ship of Zion, or the Missionary Baptist Church. But behold in the distance we see a little speck, it comes nearer, it is a *little tug*, snorting and puffing away. It seems that it will soon sink or blow up; I know not which. That little tug is this church-of-God institution."

Thanks to the Baptists for the acknowledgment that the church of God is at work, insomuch that it is attracting the notice of all around. As perhaps all know, the tug is made specifically for the purpose of towing objects into the harbor and ports or running vessels ashore when they are helpless. The Baptists have become helpless, stranded upon the sandy foundations in the sea of confusion; and by this *tug*, or word of God, we reach the old hull, making ■

way of escape for all on board who will flee to the great Rock of eternal ages, leaving the old wreck to decay with the sinful debris that has accumulated during the reign of sectism, but must now perish by the fire of eternal judgment. This *tug* is working energetically to pull these stranded vessels to light. May God enable all honest souls to escape their awful doom.

Dear reader, the bright day of glory is coming into view. The judge of the quick and dead is soon to be faced. The word of God that is forever settled in heaven will soon confront us. Therefore let us forsake sectism, or churches of man's make, and abide in the presence of God, identified with him and all the pure in heart, and as one great army march forth against the forces of the enemy of souls; and victory will be for God, and glory for those we may lead into the heavenly way. With holy love to all, I remain yours all on the gospel altar. Amen.



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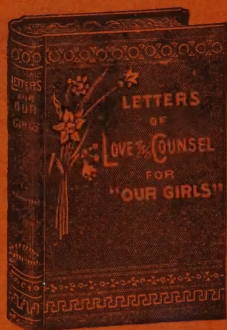
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